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In the Popular Science Monthly for December last is an article by John J. Stevenson, Emeritus Professor of Geology in New York University, on Classics and the College Course, in which as the result of long years of thinking he pours out his contempt for everything that classical literature means. In violent opposition to the views of Dr. Osler, as indicated in our last number, he finds practically nothing in Latin or Greek worthy of consideration. To his mind, what they did do, instead of furnishing the beginnings of serious study, constituted an obstacle which it took centuries to overcome. A few of his estimates of classical authors will not be without interest to classical teachers.

No one denies that the author of the Iliad had marvelous skill in description, but not a few have regretted that a writer of such ability had no better subject than the quarrels and combats of lustful savages, whose exploits, so vividly pictured, are those of mere brutes. In point of morals, the Homeric poems are not superior to the Kalevala, to which they are inferior in imagery. . . . But neither the Iliad nor the Aeneid is superior to Paradise Lost or to the Inferno, which, produced by greater intellects, are free from the grossness which characterizes the Homeric poems.

Aristotle no more typified Greek intellect than Ajax typified Greek physique, or than a building with forty-five stories typifies New York's dwelling houses. He was giant among pygmies, a phenomenon in the Greek intellectual sky as startling as was Donati's comet in our physical sky, half a century ago. . . . Were he living now he would be but one of many, possibly the chief. It is unjust to compare him with Spencer, as some have done, for the latter lived in age of greater knowledge and greater advantages.

Plato's reputation is due in no small degree to the fact that his style is ponderous enough to prevent popularization of his works and to conceal defects in his system of social morals; he will continue to be read by only a few and the verdict of four centuries ago is likely to remain unchallenged. But his enduring reputation is due quite as much to his influence on Christian theology as to his profundity of thought.

Socrates, as described by his disciples, was a picturesque but by no means wholly inviting personality. A careless sloven, of unattractive face and figure, a loungee at street corners, neglectful of obligations to his family, casting public slurs on his burdened wife, he was able, in spite of all, to hold the admiration of a thoughtful dreamer like Plato, of a young rake like Alcibiades, of brilliant young men about town like Xenophon and Critias. His range of thought was wide and his versatility remarkable; he could discuss lofty and commonplace topics with equal ease; he was able to speak with authority

respecting the immortality of the soul, and with equal authority he could advise the fashionable prostitute, Theodote, as to the best methods of coaxing and of retaining her lovers. Socrates was unquestionably a man of great intellect and through his disciples he has exerted great influence on the world; in his personal morals, he was far superior to his surroundings; but he was very far from being the ideal sage.

The essays by Cicero and Seneca are so lofty in tone that the reader is puzzled to determine whether they were written under the influence of a stinging conscience or simply to prove that high thinking may survive low living. . . . the dreary platitudes of a Marcus Aurelius shine amid the moral darkness as diamonds in a pile of rubbish.

The models of honor to be found among Grecian statesmen are such as one might seek to-day among the heroes of Central and South America. The history of Grecian public affairs is a continuous tale of treachery and dishonor.

These are merely specimens of his views. They need no discussion here, for, when a man is as blind as Professor Stevenson shows himself to be, he is beyond the power of any curative surgery. Some other remarks, however, in the article are worth serious attention. Professor Stevenson believes that the curriculum which ignores utility is wasteful and it is from this point of view that what he says of the Classics is important as indicating an attitude of mind which, in my opinion, is largely justifiable. He says, "If the noble lines of the Iliad and the majestic music of the Aeneid have exerted material influence upon the head and heart of youths in American colleges during the last half century, they must have done so through the 'Bohn', that essential part of the average man's equipment". I am afraid this is literally true and it is to our shame that it is true, but not to ours only but to that of all in authority who refuse to provide the proper facilities for adequate instruction. Professor Stevenson says further:

But granting that the ancients did excel the moderns in intellectual power and loftiness of thought, one is compelled to ask the classicist why college students are not permitted to come into contact with the authors themselves. One may assert without any fear of successful contradiction, that the teaching of Latin and Greek as given in the vast majority of our colleges during the last half century, has not done this; for few men have acquired in college such familiar knowledge of the language as would enable them to think much of what the author said. Their labor was expended on lexicon work and construction. If these extollers of classic intellect are honest in their plea, why do they neglect

genuine study of the authors in the college course?

The answer to this plea that Professor Stevenson suggests is that these authors should be studied through the medium of translations. He does not seem to observe that his indictment is also one against the methods of teaching; otherwise he might think that if the teaching were better the results would be better; but at any rate that is the only answer that can be made to such strictures. That, however, Professor Stevenson has no genuine appreciation of the problems of teaching languages is shown by this sentence toward the close: "English, German and French are quite as difficult as Latin, and their literature is sufficiently inspiring". No one who is so ignorant of the actual differences between the classical and the modern tongues deserves to have his opinions treated seriously, but his indication of the results of classical study are of value in showing the views of a large number of people.

G. L.

SOME REFLECTIONS ON THE PRONUNCIATION OF LATIN

At a meeting of The New York Latin Club held in May, 1910, Professor F. F. Abbott, of Princeton University, read a paper entitled *Some Reflections on the Pronunciation of Latin*. We are very glad indeed to be privileged to print at this time Professor Abbott's own summary of the main parts of the paper. Professor Abbott prefaced his remarks by saying that he planned to lay before his hearers for their consideration some conclusions which seemed to him established and others which might appear only probable or calculated to suggest sounder methods of approaching certain practical questions of pronunciation than the methods in vogue at present.

The summary of the paper follows:

I.

While the accent in the speech of everyday life was marked by a stress, as we can see from the weakening of certain unaccented vowels and from such cases of syncope as *stablum*, the retention of long unaccented vowels (e. g. *crēdebātur*, *frūgā-lissimus*) and the clear descriptions of the grammarians make it probable that in literary circles it was essentially a matter of pitch.

II.

The group, not the word, is the accentual unit. This is clear from (1) a study of certain accentual phenomena, (2) an examination of Latin verse, (3) the use of separation points in the inscriptions.—(1 a) The Latin writers tell us of word groups: e. g. Quintilian says (1.5.27), *nam cum dico "circum-litora", tamquam unum enuntio dissimulata distinctione, itaque tamquam in una voce una est acenta.* (1 b) Plautus and Terence accent not *operam dāre* but *operā dare*, etc. (1 c) The crystallized word-groups in Latin, like *invicem*, and (1 d) Romance derivatives point to such grouping: e. g. Italian

ancora = *ad hanc hōram*. (1 e) The iambic shortening law in dramatic verse shows it: e. g. *Quid ergo dubitas quin lubenter tuo ero meus quid possiet*, Pl. Poen. 881.—(2 a) Reduction of the quantitative value of final vowel + initial vowel in verse shows that they were run together. (2 b) A syllable in verse ending in short vowel and consonant, followed by initial vowel, is short; therefore an open syllable and final consonant must be carried over to next word: cf. *atōm* (= at home). (2 c) Final consonant + initial consonant makes long syllable. (2 d) Short final vowel + 2 initial consonants usually makes long syllable. All this shows that the words were linked together in pronunciation.—(3) The points which are used to separate individual words in an inscription are often omitted between a preposition and substantive, etc.: e. g. *INDE · DEORSVM · INFONTEM*. This leads us to make the same inference.

III.

What results probably followed if Latin words were linked together in pronunciation? Cf. liaison in French, *vous aurez de quoi vous occuper au logis*. Was a similar method of rendering a sentence followed in Latin?

A. (vowels). When final precedes initial vowel in verse there is a reduction of quantity: e. g.

Alta petens, pariterque oculos telumque tetendit.

As for the quality, there are two theories of its treatment: (1) first vowel cut off, (2) characteristic quality of both vowels heard. No evidence for first theory. Second rests on unwarranted assumption that when two vowels come together they do not influence the quality of each other. Cicero (*Orator* 150) seems to mean that neither vowel was cut off. Quintilian says of final *m*: "*neque enim eximitur, sed obscuratur et tantum in hoc aliqua inter duas vocales velut nota est, ne ipsae coeant*" (9.4.33-40). Gellius, 13.21.6, says that *turrim* had a pleasanter sound than *turrem* before *in*. Correct conclusion to be had from studying treatment of two concurrent vowels in the interior of words. Cf. *cogo* from *co-ago*, *dego* from *de-ago*, *coepi*.

B. (consonants). When two or more difficult consonants come together (1) one is assimilated: cf. *irruo* (= *inruo*), *scriptus* (= *scribtus*); (2) one is dropped: cf. *ipse* (= *ispse*); (3) a vowel is inserted, as in *vehiculum*, Henery. Only a few of the changes in pronunciation were indicated in spelling: cf. *obtineo*, *urbs*. Spelling was fixed by usage. We must look for light to the writing of the illiterate who spelled as they pronounced. From them we get such methods of pronunciation indicated as *cun caris*, *con coniuge*, *Maurussun quem*, *quen quisque*, *cun filiis*, *usquedun veniat*, *im balneum*, *im fronte*, etc., all showing an assimilation of the final to the following initial consonant. To the cases just cited may be added what Quintilian and Cicero, in a letter, have to say about the assimilation of final *m* in cum to an initial *n*. In pronouncing a final vowel or consonant + an initial vowel or consonant, when we read a Latin sentence aloud, ought we not to take into consideration, for the word groups at least, the same phonetical laws as prevail in the interior syllables?

Now let us see what practical conclusions follow if our reasoning be accepted. It follows that we should read prose and verse with little if any stress; that we are confronted no longer by the ictus-word-accent-issue in verse; that our words should be grouped in reading into accentual units which will

be determined partly by our appreciation of the sense, as they are in English, partly by a study of Plautus and other sources, and finally that we can be helped in determining the treatment to be given to concurrent vowels and consonants which result from this liaison by observing the phonetic changes which the same combinations undergo within a word.

IMPORTANT EXCAVATIONS AT PERGAMUM, SARDIS AND DIDYMA¹

Since Professor Chase in his good account of Greek Archaeology in 1909 (*The Classical Journal* 6.65 ff.) gives no details with regard to recent excavations at Pergamum, Sardis and Didyma, it may interest the readers of *THE CLASSICAL WEEKLY* to know what was done last year at these Asia Minor sites. At Pergamum excavations were continued at Jigma-tepe, a large mound or tumulus in the plain of the Caicus which measures about 500 meters in circumference and is surrounded by a wall and had a flight of steps to the top. Dörpfeld had previously dug a trench into the centre and elsewhere without finding the burial place. Last year he dug trenches cross-wise, with similar failure. In fact he has removed about a fifth of the entire mound without finding the burial place; so well hidden was the corpse in some secret part of the tumulus. But the most fruitful work was in the precinct of Demeter on a terrace on the slopes of the acropolis. Here were discovered a temple and altar at one end and a Propylon at the other. On the lower side were found the underground rooms of a portico which was 90 meters long with three rows of columns, commanding a beautiful view over the valley of the Caicus. On the upper side was unearthed a sort of odeum or square assembly-place where people could sit and watch the initiations and mysteries and rites in honor of Demeter, as at Oropus and Eleusis. The seats are well preserved and a door-way with enormous lintel still in place gives access from the odeum to a room above the Propylon. The temple was originally dedicated about 262 B. C. to Demeter alone, but a portico of six columns was added to the temple in antis by the Roman G. Claudius Seilianus Aesimus, in whose behalf also an altar was erected near the Propylon to virtue and temperance by Julia Pia, his wife. The dedication was made to include Kore also, as the inscription on the later architrave informs us (*Δήμητρι Καρποφόρῳ καὶ Δήμητρος Κόρῃ Γ. Κλαύδιος Σειλιάδης Αἰμίω[ς] πρυτανέων τὸν πρόναον κατασκεύασας ἐ[κ] [κ]υ[κ]λιαίων ἀνέθηκεν*). On the altar, eight meters long, was the inscription *Εὐμένης ὑπὲρ τῆς μητρὸς Βόας Δήμητρι*, which proves that the altar was built at the same time with the temple on the original architrave of which occurs the same inscription. This Eumenes then is Eumenes

the elder and not the son of Apollonis, whose name occurs on the Propylon. In front of the Propylon were also found two altars, the one with an inscription *Ἀρετῇ καὶ Σωφροσύνῃ Ἀκαστρίκιος Παῦλος Μύστης κατ' ὄναρ*, the other with the inscription *Πίστει καὶ Ὁμονοίᾳ Ἀκαστρίκιος Παῦλος Μύστης κατ' ὄναρ*. In the case of the Propylon the ten steps which led down into the precinct are well preserved and two peculiar unfluted columns with reed capitals have been re-erected. The steps on the outside are also preserved and near them was discovered a Roman nymphaeum. Almost the entire entablature of the Propylon has been put together and the inscription on the architrave reads *Βασίλισσα Ἀπολλωνίς Δήμητρι [καὶ Κόρῃ] Θεομοφόροις χαριστήριον τὰς στάτας καὶ τοὺς αἰκούς*. Many inscriptions and interesting pieces of sculpture were also unearthed. In a cistern were found several beautiful Roman heads, among them portraits of Augustus, the elder Agrippina and Tiberius. These are now in Constantinople; but at Pergamum one still sees a relief of the three-headed Cerberus, who would appropriately find a place in a sanctuary of Demeter and Persephone. Also appropriate is a relief representing a priestess or the goddess herself near an altar with torch in one hand and bowl in other. Near her is a steer with its feet on bases and tied with a rope to a ring in the pavement such as have recently been found at Ephesus and Sardis. There is a similar relief in Athens but the interpretation is doubtful. These recent excavations at Pergamum are important and will throw much light on the celebration of the mysteries in Roman times².

Sardis for many years has been in the eyes of Asia Minor archaeologists as a promising site for excavation. Its varied history from early Lydian days down to Roman times, when it became one of the seven branches of the Asia Minor candlestick, was well known, and so the granting of a firman to Professor Howard Crosby Butler was welcomed by all scholars and it is a matter for congratulation that the Americans have invaded Asia Minor. The American excavations began last March with a very wide trench which was dug back from the river Pactolus toward the two unfluted columns which have always been known to travellers. Early in the campaign was discovered a very ancient building of soft blackish sandstone. The steps which led up to this are well preserved and all about the building were found bases of statues and steles, none of them, however, inscribed. This structure is probably Lydian and was completely covered by the large temple subsequently erected. The discovery of limekilns which got their supply of marble from the large temple was discouraging but the south side

¹This report is based on a visit to Pergamum and Didyma last April and on my participation in the campaign at Sardis as epigraphist.

²Within the last few months the temple of the mother of the gods with identifying inscriptions has been excavated under the personal direction of the aged veteran Conze.

of the temple was destroyed to a much greater extent than the north, where the original steps came to light. In the last days of the campaign part of the wall of the cella, which had a base with a moulding as the Parthenon was cleared and here in situ was an exceptionally interesting and informing inscription of Hellenistic date which definitely assigns the so-called temple of Cybele to Artemis. Many other inscriptions and some sculptures were found and a preliminary report on them and on the excavations will be found in *The American Journal of Archaeology*, 1910, No. 4. The hills across the Pactolus are honey-combed with tombs, several of which were opened. They have a passage-way or *dromos* leading to a large chamber with benches on all sides for the dead, somewhat as in Etruscan tombs. Lydian pottery and beautiful jewelry were found in considerable abundance. In one tomb the portal bore an inscription in the Lydian language which no one as yet has been able to read. The characters show great resemblance to the early alphabets of Pamphylia and to Etruscan, especially in a symbol which resembles the figure eight. The inscriptions run from right to left and the left panel repeats the inscription which is above, and possibly contains the word Gyges. More such Lydian inscriptions will be found in coming campaigns and the tradition of Herodotus that the Etruscans came from Lydia will probably be substantiated.

About ten miles to the south of Miletus is the temple of Didymaeon Apollo, the largest and most highly decorated temple in Asia Minor and to-day the most splendid ruin of a temple anywhere in that country. A sacred way leading from the harbor of Panormus, about a mile and a half distant, was lined on either side with large Ionic seated archaic statues, many of which are now in the British Museum. There are no remains of the old temple, which was thoroughly destroyed by the Persians. The existing ruins, from which the more than sixty houses and windmill which covered them have recently been cleared away at great expense by Dr. Wiegand, date from the third century B. C. This Ionic temple, 108 meters long by 55 broad, had a double colonnade of 120 columns about it, with ten columns at the ends and 21 on the sides. The capitals and bases were richly and variously ornamented. Of the inner row of the north peristyle two fluted columns remain standing with their architrave. The third column, which belongs to the inner row of the south peristyle, is unfluted, proving that the temple was never finished. There were seven steps on the side, which have sunk in the middle on the south side, where there was no foundation except sand. Here was probably the sacred spring of the oracle. Twelve steps led up to the main entrance on the east, which had a portico in front of three rows of four columns, besides the

two rows of columns on the colonnade. An enormous door with a threshold weighing over thirty-two tons, and side jambs weighing over fifty tons gave access to the front room. On either side was an entrance to a long vaulted passage-way, which led directly down into the cella or main room, possibly a private entrance to the adyton for the priests. In the front room were two columns and on either side doors leading to a stair-case to the roof, which is well preserved on the south side. Even the paint on the carved meander pattern on the ceiling remains. From the front room three doors, not one as the French plan gives, with engaged Ionic columns on the inner side opened with a descent of over twenty steps into the main room, which is not yet excavated. When the debris in the cella is removed, this will be one of the grandest ruins in Asia Minor.

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REVIEWS

Greek Athletic Sports and Festivals. By E. Norman Gardiner. London: Macmillan and Co. (1910). Pp. xxvii + 533. \$2.50 net.

It is a curious commentary on nineteenth century studies of the past that Germany, a comparatively unathletic country, should have supplied the only authoritative works we have on Greek athletics, whereas athletic England has produced nothing in the way of a complete treatise on the subject. In Mr. Gardiner's book we have at last secured, in attractive English dress, a full and weighty discussion which ought to be welcomed both by the trained scholar and the trained athlete. Heretofore the interpretation of Greek sports, e. g. throwing the discus, has been largely in the hands of persons who knew either too little of Greek or too little of sports; but readers of the *Journal of Hellenic Studies*, who have already had occasion to admire the scholarship and practical knowledge which Mr. Gardiner has evinced in several essays on the discus, on wrestling, the pentathlon, and the like, will welcome this book with confidence.

The work falls into two parts. Part I is a historical survey, dealing with the progress of athletics in general from the earliest times to the abolition of the Olympic games, and including very complete accounts of the great national festivals. Part II is descriptive and expository, treating with much fresh material the stadium, the hippodrome, the gymnasium, and the palaestra, and describing anew the various sports. There are good indices and a fairly complete bibliography, wherein even the little that has been done by Americans in this field is noticed. One misses, however, reference to von Mach's article on the discus, and McDaniel's on ball-playing.

The second part of the book is perhaps the more original, containing as it does the results of Mr. Gardiner's independent studies in the method, rules, and technique of the several sports. But the first part, in spite of its acknowledged indebtedness to predecessors like Krause and Jüthner, is by no means lacking in new and interesting materials and suggestions; and the author's practical knowledge of modern sport often helps to a sure inference regarding not only the rules but also the historical development of track and field events. In tracing their origin he does full justice to the most modern ethnological theories. Interesting to the Northern European and American is the great body of evidence which goes to show that Greek athleticism was due to the Achaean invaders from the north rather than to the strain represented by the earlier Aegean civilization. Sports were originally aristocratic; excellence in them, as in military matters, belonged to the nobles, and Professor Gildersleeve's emphasis on the aristocratic nature of Pindar and his poetry receives new justification. Further, the early significance of funeral games in honor of a noble is given proper weight in discussing the history of Olympia and the national festivals generally.

Influenced, very naturally, by Furtwängler's dictum that Greek sculpture could not have been what it is without Greek athletics, Mr. Gardiner has much to say about the development of Greek art, but always from this point of view. Here much of the work has been inspired by the sane judgment and taste of Professor Percy Gardner. A capital instance of a fresh and suggestive discussion of this sort is to be found in the remarks on Myron's *Discobolus*. Here we have an admirable appreciation of the artistic and the athletic motives which guided the sculptor. One derives afresh the notion that Greek athletics of the best period were the last remove from materialism; they were, in fact, felt to be a corrective to materialistic appetites and ambition.

Pindar, whose moral dignity all will acknowledge, confirms this impression amply, and Pindar is very much quoted in Mr. Gardiner's exposition. It is gratifying to us on this side the ocean to note that Professor Gildersleeve's edition of the poet has been much in the hands of the author. In general his utilization of literary and monumental sources is scholarly and illuminating. That the decline in athletics lamented by Aristophanes finds confirmation in the vase paintings is a good example of how the philological and the archaeological data may be combined.

Some generalizations reached by Mr. Gardiner are, of course, open to question. When, for example, we read that "the Greek did not care for records, and he kept no records", we must accept this with some qualification. In a sense the famous

run of Pheidippides to Sparta is a record, always mentioned with pride as an amazing and unequalled achievement. That the Greek would have cared for the records of modern times, if he had had the instruments for measuring them, is almost certain in view of the intensely agonistic character of Greek life. Since he had no accurate time-instruments, he was disposed to look upon a 200-yard dash as a test not so much of individual speed as of relative speed and endurance amidst a number of competitors. The race was not against time, but against a flesh-and-blood opponent. The modern method is a combination of both.

The statement that the first winner of the foot-race, Coroebus, was a cook, need not be rejected as a "scandalous tradition quoted by Athenaeus". On the contrary, if we accept it, we may explain a difficulty which has troubled many investigators and troubles Mr. Gardiner. This difficulty is caused by the unhistorical view of the first Olympia, to the effect that the stade-race was the only event run off on that occasion (776 B. C.), whereas the remote antiquity of funeral games involving a long programme is a matter of certainty. If now, remembering that the earliest participants were nobles, we assume that Coroebus's victory was the "first victory" in the sense that this was the first time when the event was officially recognized as a semi-professional affair, open to all comers, we may remove the improbability. The foot-race involved no expensive equipment or training; it would naturally be the first for which the lower classes would apply for entry, and we can imagine some Elean noble "backing" his cook against some other noble's servant. Similarly, the "first" recorded chariot race in Ol. 25—obviously an absurdly late date—may find plausible explanation in the view that it was the first victory in this event won by an outsider, a Theban, whereas heretofore none but Eleans had contended, and their competition was simply in the nature of a tribal observance—the relic of funeral rites for a local ancestor. With the admittance of extra-tribal competitors the games become a different affair, and take on all the appurtenances of official directors, judges, recorders, and the like. And so the "first" horse-race was won by a Thessalian, the "first" pancratic contest by a Syracusan.

It has become the practice in our newspapers to speak of any single celebration of the Olympic games as an 'Olympiad'. This, of course, is a perversion of the normal meaning of the word, and we are sorry to see it sanctioned by a writer as careful as Mr. Gardiner is in the use of technical terms and idiomatic English. In general, the book contains little at which one may justly cavil. There are very few misprints. The illustrations are well chosen and generally sufficient in number; although when we are asked (page 106) to compare a later

vase with the Panaetius kylix in Munich, which is reproduced, it would have been helpful to have an actual specimen of one of these later vases set before us.

Mr. Gardiner, although he has a fine feeling for the beauty of his subject, has none of the popular illusions about athletics, and the lessons which he derives from his reading and interpretation of Greek experience ought to be pondered by all administrators of colleges and schools. The evils of athletics are not new; here, as in so many other matters which the ultra-modern educator overlooks, the Greek has trodden the path which we must follow. It might help all, vociferous reformers and weak-kneed faculties alike, if they consulted the experience of the past as set forth in this instructive record.

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Lexicon Graecum Suppletorium et Dialecticum. Composuit Henricus Van Herwerden. Editio altera auctior et correctior. 2 Volumes, Pp. xx + 1678. Leiden: Sijthoff (1910).

The second edition of this indispensable work is sure of a warm welcome from all students of Greek. All who know the tedious labor of lexicography will marvel at the industry which has already nearly doubled the bulk of the fat volume that appeared in 1902.

The additions which appeared in 1904 in the author's Appendix Lexici Graeci Suppletorii et Dialectici, and in 1905 in his contribution to the *Mélanges Nicole* are now included in the one alphabet. The new material comes chiefly from recent published inscriptions, papyri, and other manuscripts. These include, of course, such important publications as the beginning of Photius's Lexicon, the *Hellenica Oxyrhynchica*, and the new fragments of Euripides and Menander; but the greatest number of new words seems to have been contributed by Kroll's editio princeps of Vettius Valens, an Alexandrian Astrologer of the time of the Antonines. There are also many gleanings from works that have long been familiar. Writers of the Roman period particularly, such as Plutarch, Philo, and Clement of Alexandria, are frequently cited; and there are some added references to Byzantine authors.

While many of the misprints and other marks of careless execution which marred the first edition have now been corrected, the book is still far from perfect in that respect. Some obvious misprints, such as ἀσάλατος¹ and βλαψίταφος have been repeated, and many a slip in the references has remained uncorrected (s. v. ἄβας, for 433, read 443; s. v. ἀμφίδαφος, for 289, read 298; s. v. ἀσκάλαβος, for 2123, read 3123; s. v. κρόφος, for 107, read 177). We

are still confronted with the articles: "ῥύψ. Vid. s. v. ἀρυψ", and "θρίναξ. Vid. s. v. ἔμβοτος"; but ἀρυψ and ἔμβοτος are nowhere to be found. The article headed "ἀφή?" should have been omitted; for ἀφών in the inscription to which reference is made is a participle equivalent to ἀφίε! σιδηρογράφος still appears for σιδηρογράφος. The English phrase in the article on σύρβα has been changed from "topsy turvy" to "topsy — turvy"! Among the new misprints, many are as innocent as ἀπελπίσθαι, ἀποκρύπτουθαι, διακοπή, and ὁλοτρόπως; but sometimes the printer has altered a reference that was correct in the first edition (s. v. βλαψίταφος for 934, read 943; s. v. διάγραφον, for 227, read 127; s. v. σαγματογράφος, for 16, read 19). These errors are so frequent that one must still keep the old edition at his elbow.

The author continues to refer to the Corpus Inscriptionum Atticarum, the Inscriptiones Graecae Italiae et Siciliae, etc., instead of to the appropriate volume of the Inscriptiones Graecae, a practice which he excuses (p. xiv, footnote) on the ground that the new numbering came to his attention too late to be used. More annoying is the frequent citation from the original place of publication of inscriptions which are now included in the corpus; ἀπαμειβή should have been cited from IG. 2 Suppl. 1054 C 60; κρόφος, from IG. 4. 929; πολεμογράφος, from IG. 4. 1153. Similarly it would have been better to cite λακυνθοτρόφος from SGDI. 3502.

No one would have the heart to wish that the venerable author had devoted any more hours than he has actually done to these troublesome details. But since accuracy is precisely what one wants in a dictionary, it is to be hoped that some younger man will undertake the drudgery of verifying references and reading proof for the third edition.

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THE AMERICAN SCHOOL OF CLASSICAL STUDIES IN ROME

The Fellowship Committee of the American School of Classical Studies in Rome announces the following appointments to be made in the spring of 1911: a fellow in Roman Archaeology, with a stipend of \$600, and two research associates of the Carnegie Institution, each with a stipend of \$1000.

Candidates for the fellowship in Roman Archaeology will be examined in French, German, Italian, Latin and Greek, in order to determine their ability to use these languages for purposes of research. They must also submit evidence of special study in one or more of the following subjects: Roman epigraphy, palaeography, Roman topography, Roman or Etruscan archaeology, and show by scholarly papers or otherwise their fitness to undertake special work in Rome.

¹ Unless otherwise stated, the words cited are lemmata.

The two research associates of the Carnegie Institution will be selected without examination, from present or former members of the School, or, at the discretion of the Committee, from other candidates possessing the necessary qualifications.

Applications for all these positions should be made not later than February 15, 1911, to the Chairman of the Committee, Professor James C. Egbert, Columbia University, from whom blank forms for the purpose and all information may be obtained.

The examinations will be held March 6 and 7, 1911, at places selected as far as possible to suit the convenience of the candidates.

The fall luncheon of The Classical Association of Pittsburgh and Vicinity was held November 5, 1910, in the Fort Pitt Hotel, Pittsburgh. Before the luncheon a reception was given in honor of Professor John C. Rolfe of the University of Pennsylvania. After the luncheon Professor Rolfe read some original 'Notes of a Latin Professor'. Two of these interesting 'notes' have since appeared in The Classical Journal. We are glad Professor Rolfe came to us because it is refreshing to hear the message of men who depart from tradition, where an enlightened sense suggests a better way.

There is no doubt that the Classical Association of Pittsburgh is moving forward. Its new secretary-treasurer is Mr. William Douglas, of Shadyside Academy, Pittsburgh.

N. ANNA PELTY.

THE ALLEGHENY PREPARATORY SCHOOL, Pittsburgh, Pa.

The following communication comes to us from Mr. John E. Kenny, Central High School, St. Paul, Minnesota:

Cum novae novitate res homines alliciant, arbitrar si recens Scholae Superioris Centralis huius urbis institutum breviter exposuissem id lectoribus Commentarii CLASSICAL WEEKLY fore iucundum.

Propterea quod schola nostra non plus quam semel cotidie consedit, magistri, eo consilio ut discipulorum ipsorumque salutem consulerent languentibusque servirent stomachis, proximo anno ineunte merendas vendendas apparandasque per delectos pueros ac puellas, quibus Cl. Mgra. A. Hosmer praesidebat, curarunt. Scholarum Publicarum moderatores pecuniam qua institueretur culina suppeditaverant. Apocleti autem cibus esque in diem coemptis, coqua conducta, compluribus pueris puellisque adhibitis administris, octingentos discipulos (sunt nostra in schola mille omnino et quingenti) hora undecima cum dimidio atque magistros viginti vel triginta hora post tempus meridianum prima cibus concoctu faciliore iuvabant. Rationibus vero post integrum annum confectum consolidatis perceptum est lucellum. Cuius rei exultantes successu gratosque significantes animos gratias Clmae Mgrae A. Hosmer persolverunt

maximas, quas versibus litteris his adiunctis, lepida manu scriptis atque exornatis, confirmarunt. His item adiungo Edularium, ut quam delicate epulemur scias.

CARMEN CONVIVIALE NOSTRAM AD HOSMERAM.

Flava Ceres, frugum genitrix, tibi munera in aris
sacrorum praeses pingua ponet ovans,
cellam triticeam modo si cumulaveris altam;
namque sibi panes semper eruntque suis.

Te verum astripotentior est nobis domina altrix,
quae nobis donat mollia fraga, papae!

In cumulos extracta super libis geminatis,
necnon melomeli, Caelicolumque dapes,
pruna Damascena, asparagos, porros capitatos,
iussellum ostriferum, pisciculosve, fabas,
Bostoniae mori respondentes venerando
largiter obfuscas altiore sue!

Et calices minime Ismaris, Baccho titubantes,
miscet, sed quales mire hilarare solent
sollicitos animos, gremiumque statim stimulare,
quas nunc indociles haud numerare volo.

O! utinam nemo nobis Tirynthius optet
te sibi prospiciens ducere gymnasio.

Sis puerisque puellisque esurientibus Hebe—

HOSMERA perpetuo! quae studiosa patres,
libellis etenim Lucullo lautius octo
ut convivemur Sidoniisque toris.

—J. E. K.

EDULARIUM.

Ius Fervidum.....patina sing. 3nis libb.
Perna.....5nis libb.
Caseus recens.....3nis libb.
Bubula.....5nis libb.
Panis Vitulinus.....5nis libb.
Condimentum Chile, Salgama, Olivae, Lactucula cum
embammate Gallico, Arienae cum flore lactis,
Porri, Radiculae, Pruna elixa, Armorica,
pretiis variantibus, semper tamen pusillis.
Syrupus Acernus.....Scutula sing. 3nis libb.
Citra, Aurantium secta, Melomeli Uvarium, Butyrum
Malinum, Pastillae, Triticum Tumens cum flore lac-
tis.....pretiis variantibus, semper tamen pusillis.
Thea, cy. 3nis libb.—Cacaotica et Caffa, cy. 3nis libb.
—Lac 3nis libb.

A noteworthy recent book is entitled *A Companion to the Latin Classics*, edited by John Edwin Sandys, the author of the well-known *History of Classical Scholarship*. This book, with its companion volume, *A Companion to the Greek Classics*, edited by Mr. Whibley, is published by the Cambridge University Press. The book will be reviewed later at length. Meantime it is enough to say that it contains a great array of essays on all conceivable subjects on which a serious student of Latin needs information. In most instances, at least, the treatment of the topics is satisfactory. The price is inevitably high (\$6.00).

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